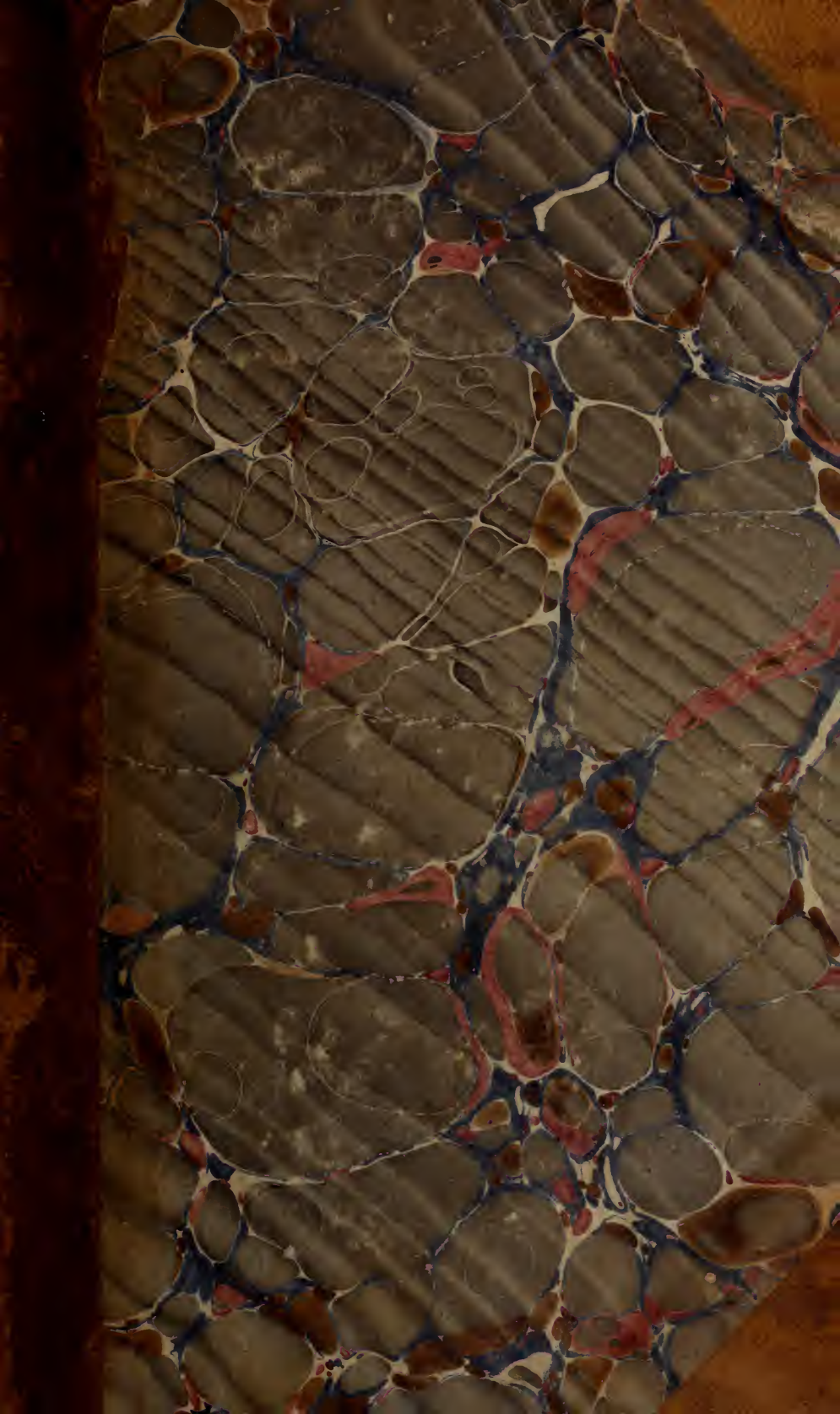




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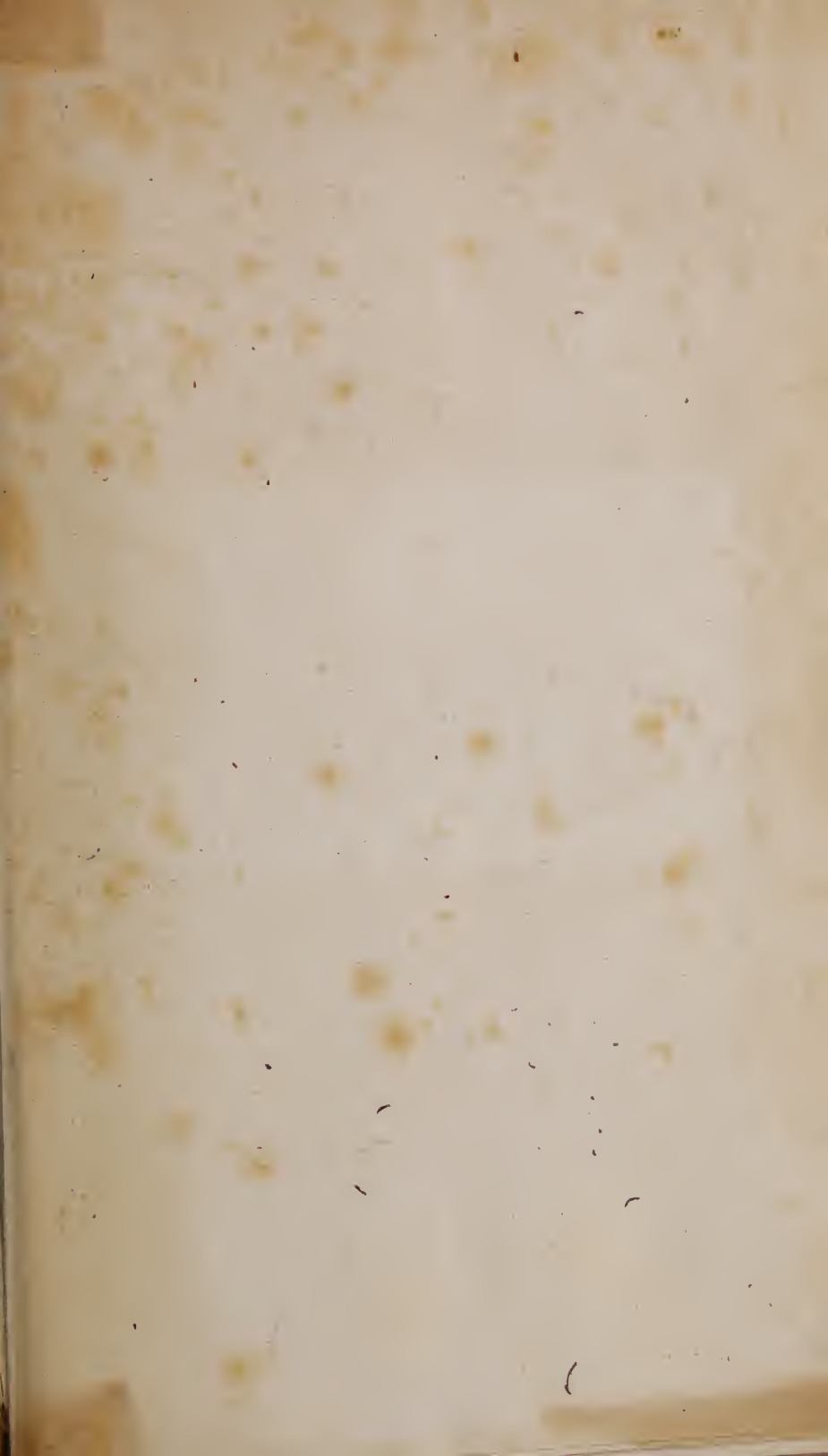
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THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIV.

APRIL, 1844.

NO. 4.

American Baptist Board of Foreign Missions.

France.

COMMUNICATIONS FROM MR. WILLARD.

Our last published accounts from France may be seen at p. 294, (November no.,) last vol. Letters of recent date indicate no material change from the state of things there presented, if we except certain measures to secure before the Chamber of Deputies a favorable consideration of the question respecting freedom of religious worship; and, in connexion with these measures, and the vexatious and oppressive procedures which make them necessary, a more public and formal announcement than has heretofore appeared, of the missionary agency sustained in France by the General Convention. It appears that a petition has been prepared on the part of our Christian brethren in the north of France, containing also the signatures of the brethren in Picardy, and embodying details of some of the unrighteous vexations to which they had been subjected by the civil authorities the past year. The petition was addressed to the President of the Chamber of Deputies, and would be followed by another bearing the signatures of all who might choose to sign, whether members of churches or otherwise. The result is yet to be seen. A Committee was appointed by the Chamber to report on petitions of this character, and much was to be hoped from the kind consideration and zealous efforts of a most worthy member of the Chamber, of "distinguished character and influence," and a member of the Committee, Count A. de Gasparin.

The following letter from one of the native preachers, addressed to Mr. Willard under date of Dec. 18, 1843, exhibits in a very clear light the nature of the proceedings alluded to, affecting religious liberty in France. It is also interesting for the manly independence which breathes through it, not inconsistent with the manifestation of all due respect to the authorities, as may be seen in the communication to the mayor of —, appended to it. Mr. Willard, in speaking of the course pursued by the writer, remarks, "I am glad our brother has taken this ground; not that I think his vexations are near being terminated, but because it seems to me honest and fair. I choose to have the decision brought to this point, viz., whether foreign religious societies shall be tolerated in their efforts in France, or not." "In view of all these things," he adds "is there a Baptist, is there a *Christian*, in the happy land of my nativity, who will refuse to lift up his soul unto God in behalf of his brethren here!"

LETTER OF A NATIVE PREACHER TO MR. WILLARD.

Continued hostility, and its origin—Evasive proceedings of the magistracy—Letter to the mayor of —.

I am never more embarrassed than when I write the report of my labors. In the time of suffering in which we are, what can you expect from us? from us, so often intimidated by insurmountable obstacles? from us, so often cast down by the feeling of our own weakness and incapacity? What we do, is, to languish, wait, hope, and pray. The government, the Catholic

church and the Protestant one, rise up in turn against us. Assailed from every quarter, it is all we can possibly do, not to yield to discouragement. Smitten by the government, calumniated by the papists, and torn by pretended evangelical friends, we should rest without the hope of prosperity, did we not know that the cause we serve is the cause of God, and that he wills its success. The natural result of the present state of things is, that our progress should be slow; almost imperceptible. We are scarcely ourselves formed to the discipline of the gospel; we have to combat in ourselves and in our brethren, the prejudices of either the Catholic or the Protestant church, or again the contagious influence of that argumentative cynicism which so decidedly characterizes our time, and France in particular. Without, we have innumerable difficulties to overcome; and those which the policy of the government, in regard to dissenters, creates for us, are not the least.

Indeed, the manner in which our charter has for several years past been interpreted, has occasioned indecision every where. We are sent to the authorities to claim our share of liberty. But to what authorities? Is it to the mayor? But the mayor no longer thinks himself competent, and we must go to the *procureur du roi*, to the *sous-préfet*, to the *préfet*, to the *ministre des cultes*. If we apply to them, they send us back to the mayor. For if we do not know to whom to apply; they, on their part, do not know or will not know, whether or not it belongs to them to grant our request. You know that Mr. — declared that it was not the province of a *procureur du roi* to meddle with affairs of worship; it was the mayor's business. But now, if I call upon a mayor, he will do nothing,—it belongs to the superior authorities to take cognizance of our claims. This is the fact that I wish to point out to you in proof of that spirit of indecision with which the government is studious of occupying all minds; and this course is very politic; the charter is retained, it is true, but it is rendered, so to speak, a perplexity, in order that nothing may be granted. The legislation respecting worship, is equivocal; but this is characteristic of the system; they are careful not to do it away.

Ever since I have been at —, the people have talked continually about religious meetings, which they would like to attend. Whether from curios-

ity or not, has little to do with the question. Our duty, our business, is, to gather assemblies for the purpose of instructing them. I went to the mayor; he received me very civilly; he was liberal, he desired liberty for all, he would not thwart ours, but he durst not take upon himself to authorize us. He sent me to the superior authority; but I had read at the house of Mr. —, in the village of —, a letter from the superior authority, which recommended to the said Mr. —, mayor of the village, to hinder me from exercising my ministry. Thus nobody will grant me my right, and if I hold meetings, it is at my peril. In three villages the mayors have referred me to the minister, or to his subordinates, the *préfets*. The thing is truly ludicrous; for there I shall be asked if I am a Protestant. If I say yes, I am referred to the consistories, which will call for a diploma from Geneva, or Montauban. If I have none, the answer will be, that they have no prerogative touching dissenters, that the government does not recognize them. In a word, this is our real condition. Liberty is granted us provided we will go and demand it of the authorities, which nowhere consider themselves competent to grant it. Yet all these authorities, which dare grant nothing for fear of being reprimanded, consider themselves competent to hinder. A mayor is never afraid to send us a *garde champêtre* with a sabre under his arm; a *procureur du roi* never scruples to send us a piquet of *gens d'armes*, in order to seize or disperse us.

But why do I remind you of these things, already so well known to you? It is, dear sir, to engage you to convey to your brethren on the other side the flood, the excuse which is found in the difficulties met with on this side, for the little progress we make in the cause which their liberality has committed to our hands. Your conviction is, that by perseverance we shall gain the victory. And who of us is not decided to persevere? Therefore, we hope still, and we pray always. Wait, therefore; let your friends in America also wait; let us all wait, and continually, even though we may never see those happy days which will not fail to come. We shall have sown in tears; but others, who will enter into our labors, will reap with joy. The promises of God are sure; he will overcome all his enemies and ours.

The *garde champêtre* has just been at

my house—his sabre under his arm. After having put on his spectacles, and taken a position suited to his mission as public crier, by order of the mayor of the commune, he read, with some difficulty, but still in a loud and intelligible voice, a paper of the following import. Mr. — must present to the mayor of the commune the written declaration of the request which he has made to the said mayor for permission to open a place of meeting for his worship in —. He must besides and especially, produce a voucher of his title of pastor, and declare to what consistory he belongs.

The following is the letter of our brother to the mayor of —, requesting leave of holding public religious worship, and announcing his missionary connexion as an agent of this Board.

“To the Mayor of —,

“Sir,—Certain persons of the same communion, of whom several now belong to your commune, are desirous of edifying themselves by meeting together for the celebration of their worship, which consists in prayer, the singing of hymns, the reading and expounding of the gospel, and in the administration of baptism and the supper. As a pastor of that communion, I present myself before you, sir, for the purpose of obtaining, in your commune, the share of liberty and protection which the 5th article of the constitutional charter of 1830 guaranties to us.

“You know, sir, that the government of our country, while it grants religious liberty to all, furnishes vouchers presentable to the subaltern authorities, only to the pastors of three communions, whom it salaries. As a Baptist dissenting pastor, I have, therefore, no voucher furnished by the government to present to you. I can only furnish you the proofs that I belong to a religious Society, whose Board is my consistory. That Society has its seat in America, under the name of the American Baptist Board of Foreign Missions. It salaries in France a number of pastors under the direction of the Rev. Mr. Willard, American agent at Douai. I have been one of those pastors for three years. There are in your commune several English persons who will be able to read to you in the reports of that Society during the last four years, that, in 1840, I was at — as assistant of the French Mis-

sion; in 1841, at — as pastor; in 1842, at —, &c., as pastor; in 1843, still at — as pastor. (See Baptist Missionary Magazine, article, France, year 1840, p. 130; year 1841, p. 178; year 1842, p. 162; year 1843, p. 143.) I send one report with this letter.

“As for the certificate of my ordination to the sacred ministry, I present you that which was given me by two of the pastors from whom I received the imposition of hands; one of the two is the Rev. Mr. Willard, our director in France.

“I have no need to tell you, sir, that our instructions are purely religious, that they are foreign from all politics. Besides, the inspection which you will cause to be exercised over us, will convince you that we have no other view than to teach the doctrines and the morality of the gospel.

“Receive, sir, the assurance of my profound respect,

“— — — — —,
“Protestant Baptist Pastor.”

OBITUARY OF ALEXIS MOUTEL.

We are indebted to Mr. Willard for the following obituary of Mr. Moutel, late member of the French Mission; his decease was announced in the last annual report.

Alexis Moutel was a native of Antwerp. He became a subject of renewing grace about twenty years ago. He entered the service of the Board in 1835, residing then at Orchies, *Dept. du nord*. He conducted the public worship of the little church in that place, and made excursions in the neighborhood for the purpose of conversing upon religious subjects with such as should be willing. In the spring of 1839, while contemplating a removal to another department, he had a copious hemorrhage. In speaking of it some time after, he told me that he had vomited a great quantity of blood; but that he was fully recovered, and ready to commence operations for moving. I could not, from the account which he gave of himself, form any opinion in regard to his disease; and as he repeatedly affirmed that he was perfectly well and was desirous to be gone, he obtained my consent. The fatigue of moving occasioned a second hemorrhage; others followed at pretty long intervals; yet to the utmost of his ability, often

beyond it, he labored for the salvation of his fellow-men.

As he was located, after his removal, in a place where there were no Christians, and few, if any, Protestants, and where vice and immorality were universal, he had a good opportunity to exercise his conversational talent, which was of a very happy order. The result of his ministry in that region is yet to be seen, as he met with little apparent success. It appears that he was universally respected, and beloved by some; for he occasionally fell in with a sober person.

He received an invitation to be present at the ordination of the brethren Lepoix and Dujardin, which took place at Baisieux, May 22, 1842. He failed of reaching Baisieux, but arrived at my house at Douai the evening previous to the ordination, having walked from Cambrai, a distance of fifteen miles. On my return from Baisieux I found him at my house, very much emaciated, and with a respiration so short as to allow him to utter only four or five words without interruption. Yet he did not consider himself sick, and had no idea of speedily finishing his course; he said he suffered nothing, and wanted only a little more strength, to be perfectly well again. Providence so ordered that the proposition of sending for his family and of again fixing his residence at Orchies, received his entire approbation; thus he was placed in the midst of Christian friends. He was not able to conduct the public service after his return to Orchies, but he conversed much, wrote many letters, and lost no opportunity to do good.

The following paragraph from his journal will give a better idea than any thing else, of his state of mind during the latter part of his sickness.

"Aug. 10, 1842. I had a crisis of an extraordinary character last night. Never had such a thing happened to me before. I had been well for several days, and was forming plans for the work of God. Having waked in the night after several hours' sweet repose, I was giving thanks to God for his kindness in restoring me to health, and requesting him to grant me grace to employ my returning strength for the advancement of his kingdom. I felt a desire to cough, and threw up a little blood,—I coughed again, but instead of expectorating, I experienced a feeling of suffocation,—I could not breathe. I arose making every effort, but all in vain. I felt that I was going to die. I

cried, 'Lord!'—I immediately discharged about half a pint of blood, and my respiration was free. My family was standing around my bed, with the daughter and second son of P—, the father and elder son being absent. I bid them all farewell, for, though calm, I thought I was going to die. At that moment I thought of D—, and asked those around me if they believed he would be saved. They could not answer satisfactorily. 'O,' cried I, 'could I but see him once more, to talk to him of his salvation.' Brother P's son said he would go and fetch him. D— was not at home, but was expected during the day; and his wife said she would come and see me as soon as it was light. D— came home in the afternoon, and, though greatly fatigued, came directly to my house. He asked me at once what I had to say to him. 'My brother,' said I, 'I have a serious question to ask you; do you believe in the Son of God, have you put all your hope of salvation in JESUS, have you a firm assurance of entering into heaven after this life?' Recovering from a momentary surprise, he said, 'I have no doubt of my salvation; I believe that I have put my hope in Jesus.' 'It is a serious affair, my brother,' said I, 'very serious; "for it is a fearful thing to fall into the hands of the living God." One may have preached to others, and still not be received. One may have wrought miracles in the name of the Lord, and yet go away into the lake that burns with fire and brimstone, and that forever, to all eternity. O, my brother, think seriously of it; you must look death in the face if you would appreciate the happiness of the true Christian.'"

He had several crises similar to the preceding, and always manifested the same confidence, the same heavenly disposition. It was near the close of the month of January, 1843, that br. Dujardin, of Orchies, informed me by letter, that Moutel was near his end, and wished to see me. I made no delay, but set out early the next morning. I got down at Dujardin's in order to learn the state of things, and then went with him to Moutel's; he was pleased to see me, having almost despaired of my coming on account of the weather. He conversed with difficulty, his respiration being very short, and his weakness extreme. Sitting down by his bed, I took the hand which he proffered me, and observed to him that he, probably, had no longer any hope of

getting well again. "Yes, yes," replied he, "the doctor says that as my bleeding has ceased, there is nothing in particular to prevent my recovery." He noticed my surprise, and immediately said,—"*You do not think I can recover? Tell me what you think, I am not afraid of death, the Lord is with me.*" Being assured that there was very little hope of his recovery, after a moment's silence he conversed of different things, spoke of having arranged his temporal concerns as far as possible, that his wife might not be embarrassed with them after his death, and recommended his family to my kind remembrance. He was quite exhausted, and I left him.

A few minutes previous to setting out on my return, I went to take leave of him. I asked if he had any thing to say to me. "Only to recommend anew my family to you,—also assure the Board that if their mission in France has not made greater progress, it is not *their* fault, nor that of several of their agents." He gave me a farewell for Mr. Willmarth and his wife, for several of the brethren in France, whom he had not seen recently, and then added ;—"It is not probable that we shall see each other again on earth, but we will meet in heaven,—yes, I will expect you there,—farewell,—I will await your arrival." His face was irradiated with joy, and I bade him adieu with the fullest conviction that the righteous hath hope in his death, and that none could avoid desiring to pass away like him. As I reached the door, he spoke again,—I turned and heard him for the last time repeat,—"*Adieu! auprès du Seigneur—auprès du Seigneur,*"—with the same expression of peace and joy glowing on his countenance.

On the fourth day after this visit, 1st of February, our brother went up to receive his reward. The closing scene is represented as very affecting. The last night, a few hours before his exit, he sang aloud three verses of a hymn beginning thus,

"O my soul, I must die,
My departure is nigh ;
From this dwelling I rise,
From this earthly abode,
To my home in the skies,
To my Savior and God."

He continued to the last moment full of hope, and passed away triumphantly.

In regard to him we have nothing to regret, except that he is no more with us. He was a good man, faithful until death, and we doubt not has received a crown of life. His widow and fatherless children should be remembered in the prayers of all.

Siam Mission.

JOURNAL OF MR. GODDARD AT BANGKOK.

(Continued from p. 60.)

Various inquirers—Case of oppression.

Feb. 19, 1843. Sabbath. Three strangers attended worship. One of them, Chek Bun, is a young man from Sando-way-sea, where the weekly Wednesday meeting is held. He has often attended worship there, but has not before been down here. I have often called on him at his house, and been interested to find that he would converse on the truths of Christianity more intelligently, freely and cordially than any other individual with whom I have ever met, who had not enjoyed special advantages for instruction. He promised to come again next Sabbath. I hope he may obtain the salvation of his own soul, and then assist many others to find the way of life. Chek Kue Lin (mentioned some time since as repeatedly having requested baptism) has not attended worship for some time, and is engaged in gambling, in which way it is said that he has become rich. I fear lest, after having been *led* to the gate of heaven, and made to see the importance of entering, yet, because the gate is too narrow to admit of all which he wishes to take along with him, he will continue to walk the road to death. Thus our hopes are often blasted; but God will, nevertheless, take a great multitude from this people, who shall glorify Him on earth and enjoy the bliss of his presence hereafter.

26. Chek Mue, from Leng-kea-chu, was present at worship to-day, having come from his distant home for this purpose. He appears *very well*, and wishes to be baptized; but as he must return to-morrow, it could scarcely be deemed advisable: he promises to come again about the time of our next communion. He speaks of others in that village who daily worship God secretly, but there is reason to fear that it is ignorantly or insincerely. One or two other strangers were present, while

several, who usually attend, were absent.

March 3. Have to-day been called to witness another instance of oppression among this injuring and injured people. Yesterday about 5 o'clock, P. M., Chek Haw came down and informed us that our aged br. Peh So had been seized and carried off to prison. After inquiring about the circumstances, thinking that the old man would, probably, get nothing to eat, I immediately sent Keok Cheng with another brother, to carry him food, and inquire about his situation; and to-day have been myself, and after much discussion have procured his release by promising to be responsible if any thing shall be proved against him. I have not often thought proper to make myself responsible for any one, but in this case the circumstances seemed fully to justify such a course.

It appears that, sometime since, a neighbor of Peh So was imprisoned for debt, but made his escape. The officers, according to Siamese custom, not being able to find *him*, sought to seize any one connected with him whom they could find. It so happened that a man in some way connected with him, was sitting in the house of Peh So, engaged in social conversation, when the officers came. The officers had considerable talk with the man, but (for some reason unknown to Peh So, as they talked Siamese,) they went away without apprehending him. They then went to a spirit shop, got drunk, and strolled about the streets for some time, during which time this man left the house of Peh So. The officers afterwards returned, and as the man was not there, charged Peh So with concealing him or aiding his escape, and threatened that if he did not deliver the man they should take him. But he could not deliver the man, for he knew not whither he had fled. The officers promised not to apprehend him on condition of his paying them six ticals; this, too, he could not do, as all his property, real and personal, would scarcely surpass that amount. They, however, went away without apprehending him, and the matter passed on about three weeks, till yesterday, when they came and took him, offering, nevertheless, to release him for a present of *three* ticals. But as he could not raise that amount, it would not be a stranger thing than has happened, if he had died of starvation in confinement, except for the bro-

therly hospitality of the disciples of Christ; as he, like many of his countrymen here, has no family friends to minister to his wants. When I called this morning, I was plainly told that he could be released only on the payment of *ten* ticals; but as the leaders in the affair were driven from one pretence after another, they at length seemed glad of some plea on which they might release him without confessing their wrong; and were willing to accept my offer to be responsible for him. The only question on which they finally made his guilt to rest, was, whether the *person sought* was an inmate of Peh So's family or not; a question which a few moments' inquiry might easily have answered. I requested them to send a man over at once with me and inquire, but they refused, requesting me to let him remain four or five days, until they could ascertain. I asked if they would give him rice in the meantime. They would not promise to do so, but recommended me to give him one or two ticals wherewith to purchase food. I hope it will ere long be understood here, that imprisoning Christians for nought, is no very *lucrative* employment.

Examination of Chek Gnee Seng—Leng-kea-chu as an out-station.

26. Sabbath. Congregation somewhat larger than usual. The discourse, on the words "By faith Moses when he was come to years refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season," was listened to with much apparent attention. The afternoon meeting was occupied in the examination of Chek Gnee Seng, as a candidate for baptism. The examination proved quite satisfactory, and he is expected to be baptized next Sabbath. He is a person of *good education*, fifty-five years of age, and has professed to believe in Jesus for three or four years. He was formerly examined and approved, but for some reason never came forward for baptism. He has been living for some years past at Patrew, a distant village. He recently declined the lucrative office of supercargo of a junk, rather than submit to the idolatrous rites which it involved. He has also abandoned the use of ardent spirit, which he had long been in the habit of using with his food. When informed to-day that the brethren voted in favor of his reception, he said, with

joy sparkling in his eyes, "Thanks to God for his infinite mercy,—thanks to Jesus Christ for his mediation and atonement,—thanks to the Holy Spirit,—thanks to the teachers and to the brethren of the church." God grant that he may be faithful unto death.

After meeting, had some conversation with two inquirers, who said they wished to come forward, but had not quite sufficient courage to ask for baptism. Exhorted them to give all diligence that they might speedily become prepared. Large numbers of wounded and sore came to-day, as, indeed, they now do daily, for medicines. It is a privilege to allay somewhat the temporal as well as spiritual miseries of this poor people.

28. Keok Cheng returned to-day from a visit of eleven days to Leng-kea-chu. He reports nothing of special interest, except that the truth is slowly, but evidently, advancing. Evil reports have again gotten abroad there, which deter many of the people from receiving tracts. Things have now reached that point in which it is exceedingly desirable to occupy a house and have some one constantly there, to conduct worship and converse with the people. I cannot doubt that very happy results would follow such a course. But whom shall we send? It scarcely seems possible, in view of my lonely condition and the numberless duties connected with this station, to spare the assistant; and those of the other brethren who have made much attainment in knowledge, are young in grace, and it is, therefore, impossible to place entire confidence in them. It seems more prudent to keep them near me for a time longer. In these circumstances I asked Keok Cheng if he knew of any person proper to send, and was much pleased with his answer. He said, "I have but little knowledge of the gospel, and am very easy to fall into temptation, and have not succeeded heretofore in living according to the will of God. Yet if I should rely on the assistance of Christ, and he should keep me, perhaps I might labor there a few months successfully." In this reply he did not exhibit that false humility which would lead him to suggest some other person whom he knew to be less qualified than himself, nor that high estimate of himself which would lead him to consider his services here indispensable. It is not yet decided what shall be done. We humbly pray the Lord to look on these

whitening fields and send forth laborers, and we earnestly beseech the people of God to arise and come up to the help of the Lord.

A day of trial—Baptism of Chek Gnee Seng.

31. In the morning visited Chek Peo, but got very little satisfaction. I fear we shall be obliged to drop him from the number of disciples. Nothing is indeed urged against his moral character; but he manifests scarcely any interest in religion, and his conversation shows that he thinks much more of serving his employer and obtaining his wages than of serving God and securing eternal life. He had even forgotten which day is the Sabbath. He made promise of amendment, and seemed somewhat affected by the pointed admonition which I felt obliged to administer.

Returned home about noon, and at 3 o'clock was informed that a Chinaman appeared to be dying in the room occupied by one of our hired men. I immediately went to see him, and was told that he had, *probably*, taken a large dose of opium with the intention of destroying life. I gave him a powerful emetic, which, however, produced no effect. His wife, who had been called, also gave him an herb which the natives use for emetic, which failing, they cut off the head of a duck and caused the blood to flow warm down his throat for the same purpose. But all failed, and he died in about three-quarters of an hour. He, probably, took the opium in the morning, and knowing that I was gone with my hired man, quietly took possession of his room and bed. He was insensible when I first saw him. He was a barber by trade, and had for some time been employed by almost all the natives in the employment of the missionaries here. Of course, he had been often here, and had for some time attended meeting on the Sabbath. The only known reason for the suicide was, that he yesterday lost a large amount by gambling. It is possible that he might have taken the fatal dose by mistake. As soon as he died, his wife and another friend who had been present, left him stretched on the floor, saying they would call his friends to come and take him away. We waited some time, but no one appeared. Keok Cheng then went to inquire, and found that his wife had run away, for fear of being taken and sold by his creditors, and his other friends

all said they had nothing to do with him. Thus he was liable to be left without burial or burning. I, therefore, had men called, whose business it is to burn the dead, who for \$1,50 took him away.

To add to all the trials of the day, I have heard suspicions intimated that one or two of the members of the church, who live in our compound, are in the habit of using opium. Nothing is proved; but the trial seems almost insupportable. May the Lord purify his church, and preserve his real children from the temptations to which they are exposed.

April 2. Sabbath. Congregation full. The discourse on the words, "Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel," was listened to, I think, with more than ordinary attention. The countenances of some who are not members of the church seemed to indicate strong reasonings of mind. The season at the baptism was pleasant, as usual. The morning had been rainy; but as the appointed hour arrived, the sun gently looked through the parting clouds, as if to smile on the scene.

13. The weather is now excessively hot, but the missionary company are all enjoying comfortable health. We are expecting rains soon. A letter from br. Chandler, received a short time since, gives us reason to expect him soon. There having been no arrival from Singapore recently, we have not heard from home for a long time; but a ship is now daily expected, by which we anticipate the pleasure of receiving letters, and, if not of welcoming new fellow-laborers, at least of hearing that they are on their way hither. God speed them in his good time.

Tavoy Mission.

EXTRACTS FROM THE JOURNAL OF MR.
WADE.

Wathau, wandering habits of Karens— Four baptized.

1842-3. New Village, or Wathau, now contains sixteen families, or married couples. A part of the villagers commenced a settlement two years ago much nearer town; but finding their vicinity to the Burmans a source of constant annoyance from that people, they resolved on moving higher up the

river. This they did last year, and in their present location they have been joined by others from Toung-byouk and Mata. The village promises permanency. It has all the advantages which a Karen settlement requires; the soil is good and easily tilled, bamboos plenty, access to market easy, &c., and were it not for past experience of Karen habits, we should not hesitate to say it would become a permanent and populous village. But such are the *wandering habits* of Karens, that we feel unable to form any opinion of its future destiny. A *single untoward* event might be sufficient to make them desert the place at once, without the least regard to the loss of property, or to any inconvenience such a step would occasion them. Karens place little value on property; we have seen many instances where fine gardens of areca, plantains, and other valuable trees, which had been planted and nurtured with great care and trouble for six or seven years, until the plants began to be productive, and would thenceforward supply the owners with all the comforts of life, sold for a mere nothing, or abandoned entirely, just because the owner fancied to go and live in some place where bamboos or thatch would be more plenty, or he would be near some relative; or because, perhaps, the small-pox, cholera, dysentery, or some other disease, had appeared. So it may be with our New Village.

When we left Tavoy to visit this village the cholera had commenced its ravages in town, and, as it came from the north, we feared it had visited our Karen villages on the river. We are happy and thankful to find it otherwise. No cases have occurred in either village; but we still feel extremely anxious for them, though this pestilence passed by them in its progress from Maulmain to Tavoy, inasmuch as we find it visiting the Burman villages on the river; in which, as well as in Tavoy, many, very many, are carried off by it. We earnestly pray, that, if God will, our poor Karens may be spared.

At Wathau we found that a temporary zayat had been erected as a place of worship, in which Mrs. Wade and myself took up our residence for a week. During this time we held daily evening lectures, and went through with the usual examination of the church members preparatory to the communion, which was administered on Sunday. Four applicants for baptism were also

examined, received, and baptized. One couple was married. Every thing relating to the church and their temporal affairs, was, on the whole, pleasant and encouraging; except that their rice crop was much injured by the sudden breaking up of the rains, as is the case throughout the Tavoy province. It is to be hoped, however, they will have enough for their own consumption.

*Exemplary character of the church at Ya—
Additions by baptism.*

At Lurtvo or Ya, we spent two weeks, during which time we held daily religious meetings, for preaching, examining the church members preparatory to the Lord's supper, and attending to applicants for baptism. The members of this church have, from the first, been remarkably steadfast in their profession of Christianity, and punctual in the observance of Christian duties, so far as their knowledge extends. The church was constituted in 1836, and from that time to this not an individual has been excluded, or has deserved to be, so far as their conduct has come under our observation, for any immorality. This season, however, we judged it necessary to suspend four members from a participation of the sacrament of the Lord's supper; one for a disregard of the Sabbath in travelling; two for ill-treating their wives; and one for unkindness to a sick daughter; (the last, however, does not belong to *this* church.) These individuals professed penitence; and we hope the discipline of the church will have an effect, through the blessing of God, to deter them and others from the like conduct in future.

This church has just completed a very neat, commodious, and substantial place of worship, which cost them eighty rupees, or about three dollars and a quarter to each family, in cash, besides considerable personal labor. This we deemed was as much as they were able to do this year, particularly as their rice crop came in very light; and we did not, therefore, solicit any aid from them to the funds of the Tavoy Mission Society. If each of the 700,000 Baptists of America would do as much each in a year, the aggregate would amount to more than two millions of dollars. Yet when some of these individuals saw in the "Karen Star" what other churches had contributed, they expressed their regret that they had not some money left for this object also.

The new chapel, which they have built, has a recess on one end, designed as a sleeping apartment for the missionary while visiting them. The chapel was opened and dedicated to the service of God on the last Sabbath, and the last day of our visit. The subject treated in the discourse on this occasion, was the spiritual building of God; by which is sometimes meant the church, sometimes the body, the temple of the Holy Ghost, and sometimes the building of God, an house not made with hands, eternal in the heavens. The consecration prayer used by Solomon, at the dedication of the temple, with a little alteration to accommodate it to present circumstances, was also read, the whole assembly uniting, as in some parts of the Episcopal church service.

On the same day two were baptized, and the Lord's supper administered.

Those baptized at Wathau will, for the sake of convenience, be considered as members of the Ya church; which will make the addition, this year, six, and the present number forty-six.

(To be continued.)

Shawanoes.

EXTRACTS FROM THE JOURNAL OF REV.
F. BARKER.

Indian burial—Increase of religious interest—Hopeful conversion.

Dec. 22, 1843. To-day I was sent for to preach at a funeral gathering. This was among the Indians who have hitherto rejected the preaching of the word. Some had been induced to inquire, and had occasionally listened to divine truth; others had scarcely heard of the name of the Savior. Without delay I proceeded towards the place. By reason of the distance, it was rather late when I arrived; but I was fully in season. The people had but just begun to collect together, and, according to custom, they did not all arrive until after dark.

The corpse was that of a young woman. It was laid out upon a bark prepared for the purpose,—the bark was placed upon the ground in front of the house. There was a fire at its head, around which the women gathered as they arrived; and another for the men, at a little distance, by its side. It was neatly wrapt in grave clothes, over which was spread a quilt of a bright red. I seated myself in a favorable

position for observing the various offerings made to the spirit of the dead. By the time they had all collected together, there was quite a pile at the head of the corpse. Some brought pieces of nice calico; some, broad-cloth; some, riband, &c., &c. These were for a burial offering. And then were the meat offerings; by some a pan of bread, by others, a pail of cooked beans, others soup, &c. All were designed to modify the condition of the departed spirit, or so to appease it that it might not afterward molest any one of them. After the food had remained a sufficient time for the spirit to be satiated, it was then passed round to the guests. As it happened, none was brought to me, for which I was thankful. I should have felt constrained to refuse it, lest I might be eating what was sacrificed to demons; and this might have occasioned some inquiry, which would have drawn some of their minds from the services about commencing.

We began the service by singing a hymn in the Shawanoe language; then followed prayer, then preaching; afterwards exhortation, singing, and prayer. I was happy in the opportunity of presenting the way of salvation to lost men. The most of those present paid good attention. One I noticed, however, a son of the "old prophet," as he was called; with whom I had in former time expostulated in private, but all to no purpose; who was ever busy, when an opportunity presented, in preventing others from hearing the word. He stepped about from one to another, on this occasion, with surprising agility. His tall figure shooting backward and forward, as the light of the fires mingled with the surrounding darkness, made quite a picturesque appearance. Occasionally, as he addressed one and another, he would lift a piercing glance at me, indicating, as it would seem, that he had found himself behind the times in preventing my speaking that night.

Jan. 18. The religious interest among the Indians has much increased of late.

We have found it desirable to hold four evening meetings, instead of two, during the week. Our room to-night was well filled. It could not but have delighted Christians in an enlightened land, to have heard, although in an unknown tongue, the songs of praise, and the effusions of the heart in prayer. The name of the Savior, by these lips attuned to the praise of God, sounded sweet to my ear. I could especially rejoice in the case of one who has ever, until of late, refused attention to the word. He gives satisfactory grounds for hope that he will enter into the work of doing good, as fast as he is able to find the way, with that fulness of purpose which formerly has characterized him in other things. He ranks among the first in the nation in talent and influence. We trust he is a chosen vessel to be filled with divine fulness, for the glory of God.

19. It is a matter of joy that another neighborhood is opening to hear the word of life. To-night we have held the second meeting that has ever been held there; hitherto they have rejected all attempts for holding religious service among them. At an early hour in the evening all was in preparation for the service. There was the aged man, the father of the family, around whose steps had fallen the leaves of many an autumn, and before whom a generation had passed away; and his aged companion, whose locks were blossoming for the grave; children, grandchildren, and neighbors. They had mingled with the world in a great variety of forms, but the name of Jesus had scarcely fallen upon their ears. It was to us a matter of wonder, as well as gratitude, to witness the eagerness with which every word was taken.

26. We are encouraged to hope for success in the temperance reform. Never until this winter, have we found the way so open. The prophet's son, mentioned above, is no more. The news of his death has just fallen upon my ears.

Miscellany.

The Responsibility of Christians in regard to the state of the heathen.

The document which we here lay before our readers, is worthy of being most

seriously pondered. It is the REPORT, as will be noticed, of a Committee appointed to inquire into the extent of the responsibility of the Christian church respecting

the character and condition of the unevangelized parts of the earth, and also into the grounds of that responsibility. It is from the pen of the Rev. Dr. Chapin, late President of the Columbian College. He writes, manifestly, from deep conviction, and with the affectionate solicitude of a father. Long may his voice be heard among us ; and long may the influence of his character and efforts be felt in all the churches.

R E P O R T .

In attending to the duty assigned us, we have been led to believe that the church is, to a great and affecting extent, responsible in regard to the present moral condition of pagan nations, sunken as they are in ignorance and wickedness. Our reasons for this belief are founded,

1. On the character and qualifications of the church. The savor of grace was not given her to save a few from putrefaction. The light of life was not put into her hands to chase away darkness from a narrow circle. But she is "the salt of the earth." She is "the light of the world." Her founder made her the depository of the great truths and motives of the gospel. He reared up in her midst heralds of the cross ; directed her, whenever she needed additional numbers of spiritual laborers, to pray to him for them as the great Lord of the harvest, with assurance that she should be supplied ; and promised her the omnipotent aids of the Holy Spirit, to render their labors successful. Thus furnished, he assigned her only one work, the conversion of the world, and commissioned her to enter upon it and to continue in it, until it should be completed. "All power," he proclaims, "is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you ; and, lo, I am with you always, even unto the end of the world."

2. On the general maxim that "to him

that knoweth to do good and doeth it not, to him it is sin." To this maxim every enlightened conscience readily responds. Upon it, parents, guardians, magistrates, and judges, always act. If the Lexington had taken fire within hailing distance of other vessels furnished with means to afford her prompt relief ; and if they had not done whatever they could to save her passengers and her crew, at whose hands would their lives have been required, and at whose door would have lain the evils of a catastrophe, which has sent a pang of unutterable anguish and horror through the heart of millions ?

Now the church has long known the way which God has settled for the removal of the darkness and wretchedness which now rest upon the idolatrous world. And she knows, too, that she has been furnished with divinely appointed means to effect their removal. Will not, then, the above inspired maxim apply in this case, that to him that knoweth to do good and doeth it not, to him it is sin ?

Suppose that a piece of ground produces nothing but poisonous plants, and is continually sending forth a fatal miasm, spreading disease and death around ; and suppose that the inhabitants in its neighborhood know of a process of culture upon it, which they could easily pursue, and that they have in their possession a kind of seed, which, when sown over it, would not only prevent this noxious growth and the rising of this pestilential vapor, but would produce the most valuable grain, and give rise to a pure and healthy atmosphere.—If they neglect these means of correction, would they not be justly held responsible for all the evils arising from such neglect ? When God planted his Jewish people in Canaan, he removed every thing that might hinder their fruitfulness, and largely supplied them with means to render that land the garden of the Lord. But they failed to do what was required of them. And what were the consequences ? In view of the fruits of their disobedience and neglect, God says to them, "What could have been done more to my vineyard that I have not done

in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste. It shall not be pruned nor digged; but there shall come up briers and thorns. I will also command the clouds that they rain no rain upon it."

That the church is responsible for the consequences resulting from the destitution of the means of salvation among idolatrous nations, is evident, also,

3. From more specific passages of scripture. "The word of the Lord came unto Ezekiel, saying, Son of man, speak to the children of thy people, and say unto them, when I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman; if he see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand. So, thou, O son of man, I have set thee a watchman unto the house of Israel; therefore, thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand."

Paul, at Corinth, being pressed in spirit, "testified to the Jews that Jesus was the Christ; and when they opposed themselves and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads: I am clean." In his address to the elders of the church at Ephesus, he said, "I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." These texts evidently refer to the passage last quoted from Ezekiel; and in them

Paul meant to say, that if he had neglected to preach Christ to the Jews and to the Ephesians, he could not have been pure from the blood of all men, but their blood would have been required at his hands. To require, in scripture, sometimes means to hold accountable, or to hold censurable for disobedience or neglect of duty, and as liable to be punished for it. Though David was pardoned in the matter of Uriah, yet he viewed himself guilty of the blood of that innocent man, and liable to reproaches and punishments for it through the remainder of his life. So the church will be called upon to account for neglecting her duty in regard to the unnumbered millions of pagans who are perishing in their sins. And what can she say? Has she not fully known her duty to publish to them the way of life through the blood of Christ? And has not the Lord promised her all needed help, even his presence, in her labors to supply them with the means of salvation? It is true that she is not required to renew and sanctify their hearts, or to inspire them with a love of truth and holiness; for this she cannot do. But she has been required to make known among them the word of God,—the great doctrines and motives of the gospel; and she has been promised that, whenever she does this, God will shed down his Spirit, and render her labors in sowing the good seed productive of an abundant harvest.

What then, in general, has been the fruit of heathenism in past ages, and what is it now, but the grapes of Sodom and the clusters of Gomorrah? Nor can we expect any thing better where idolatry prevails. For this system is but little better than atheism. Nay; in by far the greatest portion of the world where it is practised, it is, in fact, but atheism itself. Under such a system there is nothing to console the heart while suffering the evils of life; nothing to lift up the soul out of guilt and pollution, and to infuse into it life and blessedness. What has the atheist to comfort him, when all his prospects of temporal good are blasted? To what can he fly for relief, when suffering under the keenest anguish?

To what but the cup of poison, to the halter, or to the precipice? Arise, walk through the idolatrous world, in the length of it, and in the breadth of it. Study its religion, so cruel and so polluting in its rites; a religion which quite hushes the voice of conscience, and dwarfs the noblest powers of the mind; and then reflect that in this world of paganism more than twenty millions die every year, without ever calling upon the Lord for salvation. The final doom of each we would not venture to pronounce. But, judging in the light of scripture, and of reason, and of well ascertained facts disclosing the actual sinfulness of the great mass of the unevangelized, we have cause to fear the worst,—to fear that they are lost forever. It is now more than eighteen hundred years since Christ commanded the church to give them the means of spiritual life. And yet they have been left destitute of those divinely appointed means, polluted and enslaved by sin, and passing, throughout these long ages, to the retributions of eternity.

4. That the church is thus responsible is implied in the holy grief which God expresses in view of her delinquency. There is no sin, perhaps, over which Jehovah himself so frequently laments as he does over this delinquency in his people. And there are adequate reasons for it;—the magnitude of the good which it prevents, and the magnitude of the evil which it entails.

Why has not the church, long since, subdued her enemies? Why has not her peace been as a river, and her righteousness as the waves of the sea? Why have not her name and her glory been untarnished, and ever flourishing before the Lord? Why has the greater part of the world remained so long under the empire of sin and death? Let the bible answer these questions. “O that my people had hearkened unto me, and Israel had walked in my ways. I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him. He should have fed them also

with the finest of the wheat; and with honey out of the rock would I have satisfied thee.” “O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. Thy seed also had been as the sand, and the offspring of thy bowels as the gravel thereof: his name should not have been cut off nor destroyed before me.”

With what heavenly pathos do these scriptures express the benevolence of God, and the consequences of obedience and of disobedience! And if such be the consequences in respect to the secular and spiritual interests of ancient Israel, how much more emphatically does the same great principle hold in respect to the true Israel, the church of Christ, summoned to the arduous enterprise of making their light shine throughout the world, and bringing all the nations to the purity and the blessings of the gospel.

Religious and Charitable Institutions in Hongkong.

The following notices of religious and charitable institutions in Hongkong—churches, chapels, colleges, hospitals, &c., are extracted from the Chinese Repository.

Now that Hongkong has become a colony of Great Britain, it ought to imitate and emulate the Queen of the Isles, and exhibit a picture of all that is truly good and worthy of commendation. The future character of the colony must depend,—in no small degree, under God,—on “the powers that be,” its rulers; “for they are God’s ministers,” ordained of him to execute wrath upon those that do evil, and to encourage those that do good. As Christian rulers, charged with the government of this new settlement, they hold a very weighty trust; and their administration will have a powerful bearing, not only on this colony, but on all the states and kingdoms of the East. Since things are thus, they have, if we rightly judge, a strong claim to all the support and encouragement which can possibly be given by those whom they govern. Moreover, it ought never to be forgotten, by Christian residents especially, that not only are respect and obedience due to these rulers, but that for them they ought daily to offer “supplications, prayers, and intercessions,”

to this end, "that we may lead a quiet and peaceful life in all godliness and honesty."

To this point,—duty to rulers,—we beg to call, for a moment, the attention of our readers. Much blame has been cast upon the authorities, very unjustly we think, for the evils that have existed here. For the improvements made, and for the securities and immunities enjoyed under their auspices, there is abundant cause for grateful acknowledgements. Having had almost daily opportunity, during the whole of the last twelve months, of observing the conduct and character of both rulers and ruled, we must say, that the latter have far less cause of complaint than the former. Righteousness exalteth a nation. Let *godliness and honesty* be maintained, and both the government and the people will be safe and prosperous. On the contrary, if they be not maintained,—if the divine code be not respected and wholesome laws be not executed, all civil society must deteriorate, and all prosperity and security come to an end. We are not ignorant of the malversations of "lying natives;" yet dark as their conduct is, its turpitude has been far exceeded by the irreligious and wicked conduct of some who are called Christians. Irreligion and lawlessness usually go hand in hand. When men have ceased to fear God, they will soon cease to regard man. Under a Christian government, those who are careful to keep the divine laws, will not be likely ever to dishonor any human authority. God's laws are all supreme as well as good, and he who violates them does harm to society, and merits reproof as an injurious person.

Religious and charitable institutions, conducted according to Christian principles, will do much to combat and remove evils and mitigate suffering of all kinds. To institutions of this kind we shall always be anxious to draw the attention of our readers. Chief, and first of all, ought to be maintained the *sacredness of the Lord's day*. The Father of our bodies, the Father of our spirits, surely knows far better than we do what is most needful for his children. He, the King of kings, the Lord of lords, hath declared to us, by his Son, sent from heaven, that "*The Sabbath was made for man.*" He, Jehovah, God of hosts, hath declared, "Remember the Sabbath day to keep it holy. Six days shalt thou labor," &c.

Churches and chapels, with able preachers appointed for the ministration of the word, will help to promote and maintain the sacredness of the Sabbath. Besides the Roman Catholic church and the Baptist chapel, which we have before noticed,

there is a temporary building, in which divine service has been performed, for several months past, by the chaplains of H. B. M.'s navy. The Rev. Mr. Stanton,—who suffered imprisonment under commissioner Lin's administration,—has been appointed colonial chaplain in Hongkong, where he is expected to arrive in October next. A site, we believe, has been selected for a new church, for which funds, to a considerable amount, have been provided.

A chaplain is much needed for the seamen in Hongkong. This place will have more advantages, and fewer difficulties than Whampoa, for such a chaplain. Could there be also a colonial chaplain, apart from the one appointed by the government, his labors could be turned to the best account. It is of great importance, in every point of view, that the foreign community, in the new colony, exhibit a religious character, honorable to those who compose it, and acceptable to that God whom they worship. It is pleasing to know that for many months past, respectable congregations of natives have been assembled from Sabbath to Sabbath, to whom the gospel has been preached, and with good results.

A Chinese church, called "The Tiéchiú Church of Hongkong," was constituted on the 28th of May last, under the pastoral care of the Rev. William Dean, consisting of three members; two recently baptized, and one received from the Baptist church in Bangkok, Siam.

The school of the Morrison Education Society is the only one of any note yet established in Hongkong. There are a few native schools,—perhaps eight or ten, in various parts of the island, chiefly in Victoria. To these schools,—and all that may be established for native children,—we would respectfully, but most earnestly, call the attention of the local government. A school committee will, ere long, be desirable. We will not dwell on this subject, for we have reason to know that it will not be overlooked.

Several hospitals have been established on the island. The following short account of the Medical Missionary Society's hospital, is good evidence both of what may be done, and of what is needed among the Chinese.

"The house and hospital of the Medical Missionary Society being completed, by contract, in the month of May, it was opened by Dr. Hobson, for the reception of patients on the 1st of June last. Since that time to the present date, Aug. 24th, there have been 1331 new cases entered on the books.

"In June, there were admitted 455 out-patients, and 31 in-patients; in July, there

were 593 out-patients, and 43 in-patients; in August, there were 283 out-patients, and 21 in-patients; making a total of 1331 out-patients, and 95 in-patients.

“These consist of men, women, and children, affected with a variety of diseases, both medical and surgical, belonging to this island, and to the numerous hamlets, villages, and towns in its vicinity. Until the dispensary and waiting-rooms are built in a locality readily accessible, the out-cases are, at present, prescribed for in one of the wards of the hospital from 9 to 11 o'clock each day, in the order in which they come. Those who require admission are then taken into the hospital, but urgent cases are received at any time. It is expected that when the disease is of a dangerous character, in order to avoid unnecessary trouble and expense, the individual, or those attending him, will provide some friend and relative to attend upon him, and, in case of death, to remove and bury him.

“Several severe cases of continued intermittent and remittent forms of fever have been taken in, and discharged cured; also several cases of cataract, and acute and chronic ophthalmia, have been recovered from either partial or total blindness to good sight. All that reside in the institution enjoy the advantages which a healthy locality, comfortable accommodations, and regular medical inspection and treatment can impart; and, consequently, with rare exceptions, the practice is extremely successful.

“In the management of the patients, excepting in inducing them to maintain cleanly habits, there is no difficulty. They readily acquiesce in the rules of the hospital, and manifest an almost stoical indifference in submitting to the course of treatment adopted; and their confidence once insured, is usually permanent. The moral improvement of the sick is not omitted; a native Christian, baptized by the late Dr. Morrison, resides on the premises, and, at stated seasons, conveys to them religious instruction.

“For the information of those interested in its operations at a distance, we may observe that the house and hospital are united in one building of 190 feet long by 50 wide; and consists of one large committee room and library 35½ by 20 feet, with two rooms on either side for bed-chambers, and a reading-room for pupils and teacher, with a verandah at the back, and a terrace with small rooms below to the eastward.

“The hospital portion consists of six wards, capable of accommodating from 36 to 40 patients, with verandah, cooking house, and rooms for servants and native

assistants. The whole expense, including the leveling of the ground, did not exceed 4200 dollars: and the incidental expenses of the dispensary, with servants and native assistants' wages, and the support of needy patients, does not exceed fifty dollars per month. It is, therefore, hoped that on the consideration of a humane institution of this nature, conducted at so small an expense, and conferring the blessing of health so gratuitously and extensively among the Chinese in this colony and its vicinity, the Society will continue to meet with that liberal support which it has hitherto enjoyed, to enable the committee to carry out their intentions of establishing a hospital in every open port on the coast of China.”

Seamen's Hospital. The hospital for seamen is now ready to receive patients. This institution is situated near the preceding, in an elevated and healthy position.

Sir Henry Pottinger's Proclamation regarding the opium trade in China.

The following proclamation of Sir Henry Pottinger exhibits the sentiments of the British government and its officers regarding the opium trade.

PROCLAMATION.

It having been brought to my notice, that such a step has been contemplated, as sending vessels with opium on board, into the ports of China to be opened by treaty to foreign trade; and demanding, that the said opium shall be admitted to importation, in virtue of the concluding clause of the new tariff, which provides for all articles not actually enumerated in that tariff, passing at an *ad valorem* duty of five per cent.: I think it expedient, by this proclamation, to point out to all whom it may concern, that opium being an article, the traffic in which is well known to be declared illegal and contraband by the laws and imperial edicts of China, any person who may take such a step will do so at his own risk, and will, if a British subject, meet with no support or protection from Her Majesty's consuls, or other officers.

HENRY POTTINGER.

Chinese Repository.

Hon. J. Robert Morrison.

Mr. Morrison was a member of the legislative council at Hongkong, and Chinese secretary to Her Majesty's government in China. Being the son of the late eminent Dr. Robert Morrison, the distinguished

scholar and Christian, whose literary labors in China have laid a broad foundation for the successful efforts of future missionaries,—he enjoyed every advantage as a Chinese scholar. But the following extract from the funeral sermon on the occasion of his death, by the Rev. S. R. Brown, shows that he was distinguished both for native talents and for eminent piety.

Mr. Morrison possessed great maturity of mind, for one of his years. I am informed by those who knew him in boyhood, that this amounted almost to precocity ; so that it was remarked that he had the body of a child, and the mind of a man. It must have been so, or he would not have acquired the requisite knowledge of the Chinese language, and other kindred matters, to qualify him for the service he performed in Cochin China, at an early age,—much less to bear alone the office made vacant by his father's death, and which he assumed at the age of twenty. To this early development and growth of mind, he added a remarkable degree of activity, and a facility for turning off work rapidly from his hands in a nicely finished state, and it was by this rare combination of accuracy with despatch, that he was enabled to do much in a little time. Bustle and confusion too, about him, did not prevent him from concentrating his thoughts upon whatever work he might have in hand : and thus, though he was almost constantly moving from place to place during the last five years of his life, he did more in that period, even with his pen, than he had done, perhaps, in twice the number of years before.

He performed the laborious duties of Chinese secretary to H. B. M. plenipotentiary, and of treasurer to the superintendents of trade, at a time when many millions passed through his hands, with more accuracy than one could have supposed possible : while in the mean time he was steadily gaining the confidence, and I may say, affectionate regard of those over and around him. At the same time he maintained a very extensive private correspondence, both in and out of China, so much so, that his friends have often wondered how he could find time, in the midst of the busy and exciting scenes through which he passed, for so much epistolary writing.

He was, besides, one of the founders, and from the first, the recording secretary of our three local Societies, viz.—the Medical Missionary Society, the Society for the Diffusion of Useful Knowledge, and that

which bears his father's name, the Morrison Education Society, to all which he devoted time, labor, and money without grudging.

He was a man of *prayer*. He loved the calm retreat where he might pour out his soul before God. And when this privilege was denied him, as it often was in the latter part of his life, he retired within himself, to hold communion with the Father, the Son, and the Holy Ghost. He delighted, moreover, to withdraw into the quiet of some Christian family, where prayer was wont to be offered at the household altar.

He was a man of enlarged and consistent benevolence. This I consider his most striking feature. He loved the people of God, of whatever name, “out of a pure heart fervently,” and sought to promote their welfare and usefulness, by all means in his power. I may say more,—he loved all men, and gave the most substantial proofs of his good will. He aimed not to lay up treasure upon earth. He has frequently remarked, that he did not desire to hoard up money, but preferred rather to distribute it for such purposes as he chose, while he lived. Accordingly every humane and benevolent association have found him its liberal supporter, and the amount of his private benefactions was very great. The needy and persecuted knew at least one heart that would pity, and one hand that would relieve them, while he was in life ; and there were numbers among the Chinese who shed tears of unfeigned love and sorrow at his death. There are thousands, too, of this people that never, perhaps, had been his beneficiaries, whose countenances have changed at the news of his decease, and who have exclaimed, “Alas ! we have lost our best friend !”

Nor they alone,—for he rendered many important services to those who needed not this world's goods. His pen, his influence, his counsel, were ever ready to be employed in aid of others. Hence it is that the foreign community in China mourns for him, as at the grave of a brother. But how came he to have this place in the affections of men ? I answer again, that all who hear me, may mark and remember it. He drank at the fountain of that “wisdom that is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy.” [Ib.

Memoir of Ganga Narayan Sil.

The native convert whose name stands at the head of this article, died at Cal-

cutta, Aug. 19, 1843, after an illness of only five days. Why God should remove such a promising native assistant from a field of labor where so much needs to be done, is, and must be on earth, a mystery. The following sketch of his religious experience and character will be read with both profit and interest. Will not pastors read it at the monthly concert? It is hoped its length will not be an objection.

Gangá Nārāyan Sil was baptized in the Circular Road chapel on the 27th August, 1837, and on that solemn occasion gave the following account of his religious experience:—

His conversion.

“As there are many things connected with my conversion which I feel assured will be interesting and encouraging to those who are engaged to promote the kingdom of Jesus Christ, a brief mention of them in this place will not, I hope, be deemed improper.

“It was about nine years ago that I was admitted into the Chitpur Mission school, then under the care of the Rev. George Pearce. When I first went to school, I had not a ray of knowledge concerning God and salvation. It was by the grace of God and the kind exertions of Mr. Pearce, that I began to be acquainted with the knowledge of my Creator and my sinfulness before him. Born, as I was, in a Hindu family, my views of religion were in no way different from those of the Hindus in general. I was, both in theory and practice, a strict observer of idolatry. In this awful state I remained for two or three years after entering into the Chitpur school, when it pleased God to excite me to think on the system set forth in the Hindu shāstras (for then it was I began to feel the importance of religion, through the instructions I daily received in the school), and in a few months I was convinced of its emptiness and unworthiness of acceptance by reasonable beings; at the same time I was favorably impressed towards Christianity; but knowing that there was another foreign shāstra, namely, the Qurān, I, therefore, borrowed from a friend Mr. Sale's translation, and studied it for a few months, when I came to the same conclusion of Muhammedanism as I had previously of Hinduism. I returned with greater interest to the study of the bible, and, by the blessing of God, I soon found the truth which in vain I had searched for in the Hindu and Musalmān shāstras; and, feel-

ing its great importance, I became, if not altogether, at least an almost Christian, and endeavored to live according to the bible. At the same time I felt desirous of seeking the spiritual good of my countrymen, for I thought that a man would truly be charged with cruelty in a country ravaged by a dreadful disease, who possessed a remedy that would cure, but kept the same by himself, and refused to give it to his dying fellow-creatures. Accordingly I wrote a contrast between Christianity and Hinduism, and inserted it in one of the native papers. This publication excited a persecution against me, and both in company and in the streets I was often assailed by my friends and neighbors, and the members of my family, sometimes with abuse, and sometimes with expostulation: nevertheless I continued for some months endeavoring to observe the precepts of the bible. But at length satan took occasion to dissuade me from the way of the Lord, for some infidel works having been put into my hands, I soon fell a victim to their pernicious statements.

“The first thing that I began to question on Christianity was the divinity of Christ, and afterwards, by degrees, the various truths of the bible, until at last I rejected the whole, and became a believer in no religion. And when religion ceased to have any influence over my mind, I became again a slave to sin and satan, and so opposed was I to Christianity, that I often spoke against it; and for a time attempted, in writing, to refute the arguments brought forward to establish its divine origin. By this exercise I learnt that Christianity was too well established by evidences to be shaken by me, and, therefore, I began again to think that it was true. Still I did not yield to its admonitions, through the influence of evil companions, with whom I associated, and excesses in evil conduct, into which I had fallen. Thus was true in me the word of Jesus Christ, that ye ‘hearing, hear not, and seeing, see not; and light is come into the world, but men love darkness rather than light, because their deeds are evil.’ But about six months ago it pleased God to arouse me from my lethargy, and my mind took a sudden change. For at that time I began to think how I had abused the knowledge which God had been pleased to impart to me. A warning passage of the scripture also came suddenly to my mind, ‘He that hardeneth his neck, being often reprov'd, shall be suddenly cut off, and that without remedy.’ I thought also of eternity, and other important subjects were awakened in my mind. On my return home I commenced reading Doddridge's *Rise and Progress of*

Religion in the Soul, which strengthened my convictions, and made me see more plainly the dreadful precipice on which I was standing. Still I endeavored to suppress these unwelcome thoughts, even by means which it would be improper to mention here, and thus attempted to shut my eyes to the danger which awaited me ; but this I did in vain, for soon I felt that I may fight with God as long as this life lasteth, but in so doing I must perish finally. It also occurred to me at this time (and was of use in bending my stubborn heart), that Newton, Bacon, and other renowned philosophers, had not thought Christianity beneath their attention, and died happy in the belief of it : and I remembered also the death-bed accounts of Paine, Voltaire, and other infidels, who, although in their lifetime they fought against the bible, yet in their last moments were obliged to acknowledge Jesus Christ. Thus God was now pleased again to lead me to the study of the bible, with an earnest desire for salvation, and as I proceeded I felt more and more the importance of being prepared for another world. I also learnt my sinful condition in the sight of God, and my utter inability to be saved by my own works. I learned also that Jesus Christ is the only appointed Savior, and that he is both able and willing to save to the uttermost all that apply to God by him. I left my sinful companions, and kept at home, principally studying good books. And as a candle is not lit to be put under a bushel, so I feel it my duty, having in my heart embraced Jesus Christ as the Savior of sinners, publicly to profess myself to be his disciple in the presence of his people, which I do willingly this day. And may God strengthen me to serve him faithfully to the end of my life, that I may dwell with him hereafter. Amen."

His Christian character and usefulness.

After our late friend had been received into the church by baptism, he maintained a consistent Christian character to the last. He never was under church censure. He was careful not to expose himself or others to temptation. He was a diligent student of the word of God ; a meek and patient guide of inquirers ; and a valuable preacher of the gospel. He never was formally set apart for the work of the ministry, although that measure was seriously contemplated for several months before his death ; nevertheless he was, for years, in the habit of preaching to Hindus, Musalmáns, Roman Catholics, and native Christians. When in Calcutta, he usually went out several times in the week to proclaim the gospel to his benighted countrymen, some-

times in the Ján Bazar chapel, sometimes in the streets and lanes of the city.

His ministrations among the native Christians, both in Calcutta and the villages, were very acceptable to them, and well adapted to their state of knowledge and their spiritual attainments. His discourses were at times somewhat diffuse, but always methodical, plain, and very practical.

His conciliatory disposition rendered him a most valuable assistant in the management of native churches. Bengális, especially those of the lower classes, are notoriously given to quarrelling ; and this feature of their character shows itself not unfrequently among native Christians, at least among those who are Christians in name only. Our late friend was emphatically a *peacemaker*, and possessed, in a high degree, the art of reconciling discordant parties.

Although a decided Baptist, and never ashamed of professing his sentiments on the subject of baptism, his Christian love extended to all who loved the Lord Jesus Christ in sincerity, whatever particular denomination they might have joined. And in his public ministrations it was a frequent subject of prayer with him, that denominational differences might entirely cease. He viewed them as one of the greatest hindrances to the progress of the gospel in Calcutta.

His intercourse with pious native Christians of various denominations was pretty frequent, and all seemed to esteem and love him. In his conversations a spiritual vein ran through all he said. He would not obtrude the subject of religion in an unnatural manner ; and yet he succeeded in introducing it almost invariably. Although he was mild and frank, yet there was no levity about him ; and his very presence seemed to banish it from the lips of others, for they felt that he was living near to God.

He preached for the last time in the afternoon of Lord's day, the 13th of August, in the Colingah chapel. His subject was the passage of the children of Israel through the Red Sea. The writer was by indisposition prevented from attending, but he has heard from others that the discourse was peculiarly solemn. Referring to the death of one of the members of the church, which had taken place during the week, he compared the passage through the Red Sea with death, and alluding to 1 Cor. x. 1—4, pointed out the necessity of following Christ by a living faith, if we would be sure of entering the rest that remaineth for the people of God. In the afternoon of the next day, Monday, he was seized with fever, which continued for sev-

eral days, and although not violent, yet reduced him to a state of great weakness.

His death.

Before any of the bystanders were seriously apprehensive of the approach of death, he was aware that his course was run. No mark of fear was to be seen in his countenance ; no expression of doubt escaped his lips : but he seemed to express much inward peace ; he only gave utterance to the wishes of his heart respecting the support of his wife and children, and of his heathen mother, for whom he had all along provided to the best of his ability. That mother was sitting by his side, and when, overcome by grief, she once endeavored to comfort him by enumerating his excellent qualities, which she said would entitle him to a state of happiness, he waved his cold hand, as a token of disap-

probation, and said : “Do not speak of that.” He was too weak to say more, but upon being asked : “So you do not trust in your own righteousness, but in the merits and the atonement of the Lord Jesus Christ ?” he nodded in token of cordial assent. When in the agony of her sorrow the mother exhorted him to call upon her gods, he showed every symptom of horror at the thought, and faintly expressed his faith in Jesus Christ. Although not many words were spoken by him during the last hours, yet his perfect calmness under the prospect of death, and the pleasure he took in prayer, showed that his faith neither forsook nor disappointed him at the last. He expired about sunset, in the presence of a number of friends, who had gathered around him, to witness his last moments.—*Baptist Miss. Herald*, (Eng.)

American Baptist Board of Foreign Missions.

Recent Intelligence.

KARENS AT MERGUI.—In a letter dated at Mergui in October last, Mr. Ingalls gives the following gratifying account of the condition and prospects of the station, as connected with gracious manifestations of “God’s glorious presence.”

The first indications of the divine presence were seen in the English congregation. The canteen, where for years drunkenness and swearing had been the order of the day, the soldiers, with their officers (sergeants and corporals), meet for prayer and praise. Several are rejoicing in hope of the glory that will be revealed at the appearing of our Lord Jesus Christ.

My nights and days have been wholly occupied in preaching to willing listeners. Just as I began to sink from the multitude of labors crowding upon me, the Lord sent brethren Wade and Brayton, to assist in the glorious work. Br. Wade has preached every night, with few exceptions, for some time past. All listen, and no one opposes. More than twenty have given in their names, not only as inquirers, but as determined to serve the Lord Jesus. These men are from every part of the province, and many of them chiefs of villages.

The new commissioner of the Tenasserim provinces, Major Broadfoot, had arrived at Mergui on the 3d of the month, and immediately commenced a vigorous course of measures for the benefit of the Karens, many of whom flocked to the place from all parts of the province. Mr. Ingalls writes, Oct. 21,—

Great changes have been taking place ; all the measures of the new commissioner are those of a Christian ruler. I could not have adopted plans, had the government been in my *own hands*, better calculated to advance the interests of the people, or of religion. The Karens feel that God has visited them, and seem to be turning in a *mass* to the living God. Native officers, who have oppressed and opposed the advance of the gospel, are now in disgrace, and come to us for help.

A new impulse has been given to education among the Karens :—they are placed on a level with the Burmans, and are eligible for any office now held by the latter ; which was never the case before. I have given up some of my best men, or expect to do so, for head men, or officers at court. One Christian Karen has just been made the head or governor of all the Karens to the north of Mergui, as far

as Tavoy province, with a salary of twenty-five rupees *per mensem*; a writer at fifteen rupees; and two peons; wholly exempt from Burman influence. The Karens will emerge from their darkness and servitude, and turn in a body to Christ. They feel intensely, and manifest a determination to learn to read.

A demand is thus made on us, and we must comply. Should this state of things continue, which we pray may be the case, a great enlargement of means will be demanded, both of *men and money*. I do not write all I feel as it respects the future prospects of the church;—I will only say, a large door is open, and the harvest seems to have come, and the Board *must* sustain us.

Should the work prove, as we trust it will, to be of God, we shall need to make larger drafts than you have calculated upon;—will you not justify such a measure? If there is a church, or a Christian, who would refuse bread and water to the reapers, when the great harvest has come, *others* will feel, and open their treasures, and enter in and work for God.

He repeats it,

A good day seems to have dawned upon us, and you *must* sustain us: the day for which we have so long prayed; and we are willing to work till released by death, but *you must hold up* our hands.

ARRACAN.—*Ravages of the cholera—Ongkyoung, Magezzin and Baumees depopulated.*

The extracts which follow, and which so painfully contrast with the preceding, are from a letter just received from Mr. Abbott, dated Sandoway, Sept. 15.

In my last communication, sent in May, I gave an account of the emigration of Christian families to this province from Burmah, and of the prospect of their becoming located permanently, and dwelling in peace. But since that time they have seen mournful days. At Ongkyoung they had erected a large and beautiful chapel; eighty dwelling-houses were also completed; and the people were beginning to plough and sow their fields; when the cholera—that dreadful scourge—broke out in the midst of them, and raged and spread with a fatal rapidity. *One hundred and thirteen* persons died

in a few weeks. Whole families were swept away;—a panic seized the poor people, and parents caught up their little ones in their arms and fled to the jungles. Some of them crossed the mountains, and reached their old homes in Burmah; others halted at other villages, where the cholera had not yet appeared, and waited for the pestilence to pass away, but a great many of them died in the jungles. Within two months after I visited Ongkyoung, all was desolate, and their chapel had become a habitation of owls.

Another colony of forty families had settled at Magezzin. The cholera appeared there also. Fewer died, in proportion to the number of people, than at Ongkyoung; but the village is entirely broken up. The small villages around Baumees chapel are dispersed, and that spot, rendered sacred by so many tokens of God's presence, and by the recollection of so many hallowed seasons there enjoyed with the people of God, is deserted and silent. The pastor (Shway Bay) was the first victim of the pestilence,—an active, useful man,—young and of fair promise,—one of those who I had hoped would become pillars in the house of God now being built among his countrymen. I had hoped to see those Christian villages *settled*,—having schools, and chapels, and pastors,—enjoying the means of grace, and religious liberty, beyond the reach of the cruel arm of persecuting tyrants. I had hoped to witness a state of things indicating permanency and perpetuity to the institutions of the gospel among that long-oppressed people. "My thoughts are not as your thoughts," saith the Lord God Almighty; and though dark clouds may gather over the visions of the righteous, the bow of promise appears, and the soul takes fast hold on the "true sayings of God." We still labor in hope. He who cometh, will come, and his kingdom will triumph.

Distressing mortality among the Karens in Burmah.

In Burmah the cholera prevailed for a year, and was particularly fatal among the villages in the jungle. More than *five hundred* Karen Christians were swept off with that disease during the last year!

CHINA.—Letters from Hongkong are to the 23d of October. Dr. Macgowan had left for Chusan a month previous, in the

"Valparaiso," and arrived Oct. 11. Mr. Roberts, who had also taken a voyage to the north on account of ill health, returned about the middle of October, with health partially restored.

Sickness at Hongkong.—Considerable sickness had prevailed at Hongkong in July and August, and the mortality had been great among the military and the other residents. It was called the Hongkong fever. Dr. Macgowan says of it, "The brain is the first to suffer, and *autopsies*, if made, would, no doubt, show that in these cases

it is from first to last the sole seat of the disease. The most powerful remedies fail in producing any effect on the patient; he is hurried away in a very short time." Dr. Macgowan ascribes the sickness to *imprudence*. Every case that had come to his knowledge "was occasioned by exposure to the sun, or undue exertion of body or mind. The topography of the island precludes the idea of its being insalubrious. There is no *pabulum* (nutriment) for the supposed malaria."

MEETING OF THE GENERAL CONVENTION.

The Eleventh Triennial meeting of the Baptist General Convention for Foreign Missions will be held at Philadelphia, in the meeting-house of the First Baptist church, on the last Wednesday (24th) in April next, at 10 o'clock, A. M. The Rev. S. W. Lynd, D. D., of Cincinnati, Ohio, is appointed to preach the Convention sermon; the Rev. Barnas Sears, D. D., of Newton, Mass., his alternate.

Baptist Missionary Rooms, }
February 14, 1844. }

Individuals, or religious bodies, of the Baptist denomination, *not* heretofore represented in the Convention, become entitled to a representative by the payment of \$100. Those who *have been* represented heretofore, are entitled to one representative for every \$300 paid at one or more payments since the last triennial meeting.

Donations,

FROM FEBRUARY 1 TO MARCH 1, 1844.

Maine.

Bath, John Masters, per Rev. H. G. Nott,	5,00
Oxford Miss. and Bible Soc., J. B. Thayer tr., per Rev. C. B. Davis, as follows:	
Col. at the Association	8,85
Paris, Bap. ch.	26,00
Livermore, Young Men's Miss. Soc.	13,08
Buckfield, Bap. ch.	2,11
Bethel, do. do.	6,96
Two females	,50
	57,50
	62,50

Vermont.

Thetford, Silas Follet	140,00
Clarendon, Mrs. Geo. W. Bullard, to be expended under the direction of Rev. E. B. Bullard,	2,00
	142,00

Massachusetts.

F. B. C., a friend to missions,	100,00
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Beverly, 1st Bap. ch., per Rev. C. W. Flanders, as follows:	
for African Mission,	10,00
" general fund,	20,00
	30,00

Worcester, Isaac Davis, for support of Rev. Mr. Binney, per Rev. S. B. Swaim,	400,00
Boston, Harvard St. Bap. ch., mon. con. for Feb., per John Putnam,	14,00
do., do. do. Young Ladies' For. Miss. Soc., Miss White tr., per Miss Barker, toward the support of a child named Anna Turnbull,	6,00
	20,00

do., a friend, for the spread of the gospel in Burmah,	50,00
do., Charles St. Bap. ch., mon. con. for Feb., per Rev. Dr. Sharp,	14,43
do., do. do. do. do., from a member,	50,00
	64,43

do., Federal St. Bap. ch., mon. con. for February,	12,34
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do., do. do. do. do., Mrs. M. D. Baldwin and several other ladies, for the support of a native teacher in Burmah.	100,00
do., do. do. Infant Sabbath school, per Mrs. Mary H. Newcomb,	5,62
	117,96
do., Bowdoin Square Bap. ch., mon. con. for Feb., per Benjamin Smith,	66,58
do., do. do. do. Infant school miss. box, Miss Margarette C. Smith teacher, per Mr. Simpson,	1,62
	68,20
Cambridge, per Levi Farwell, as follows:	
Miss C. Howe	5,00
A friend, a silver watch.	
A friend	1,00
	6,00
do., 2d Bap. ch. and soc., per Rev. Mr. Leverett, as follows:	
Mon. con. for year 1843,	32,66
Miss Boutelle and others, for Choctaw Miss.,	5,50
	38,16
Chelsea, per Southworth Bryant, as follows:	
Bap. ch. and soc.	88,63
do. Sabbath school	11,37
	100,00
Framingham, Female Mite Soc., Mrs. Mehitable Wilder tr.,	17,00
Somerset, Bap. ch. and soc., mon. con., per Rev. B. C. Grafton,	6,60
Somerville, N. P. Morrison, for Karen Mission,	3,00
Newton Centre, Bap. Sab. Sch. Miss. Soc., per N. B. Cook, superintendent, to be expended under the direction of Mr. Stevens, Burmah,	32,15
do., students in Theol. Inst., J. S. James tr., mon. con. for Jan. and Feb.,	14,00
Townsend, Bap. ch., Levi Ball tr., per Levi Warren,	16,58
Littleton, do. do., per Benjamin Raymond,	9,50
Fall River, Meh-Shway-ee Soc. of the Infant Sabbath school,	11,00
Taunton, 2d Bap. ch., mon. con.,	22,00
Dedham, 2d do. do., do. do., per Silas Livermore,	1,79
Chelmsford, a lady in the Bap. church,	15,00
	1143,37

Rhode Island.

Providence, Mrs. Sarah Thompson	5,00
Fruit Hill, Sabbath school, Lucius Holmes superintendent, for Burman schools,	8,00
Rhode Island Baptist State Convention, V. J. Bates tr., as follows:	
Providence, 1st Bap. ch. and soc., mon. con. for February,	50,14
do., do. do. do. do., in part of annual	

sub. for 1843,	
John C. Brown,	50,00
do., do. do. do. do., in part of do. do., for 1843, John Wilder,	18,00
do., do. do. do. do., Rev. Dr. Wayland,	150,00
	268,14
do., 4th Bap. ch. and soc., per Gorham Thurber, tr.,	22,87
	291,01
	304,01

Connecticut.

Saybrook, 2d Bap. ch., per Richard P. Williams,	100,00
Suffield, 1st Bap. ch., per Rev. A. M. Torbet, as follows:	
David Hanchett	5,00
Lois Hastings	,25
Narytte Remington	,25
E. S. Taylor	1,00
Anna Taylor	,75
Mary Hastings	,25
Betsey King	,50
Charlotte Taylor	,50
Alvin Lewis	1,00
Laura Remington	1,00
Samuel Sheldon	1,00
Sabbath school scholars	,15
Rev. A. M. Torbet	1,35
	13,00
Weston, Bap. ch. and soc.	121,20
Stratfield, do. do. do.	56,50
Norwalk, do. do. do.	64,00
Reading, as follows:	
Bap. ch. and soc.	42,00
Mr. and Mrs. Samuel D. Olmstead, for Indian Miss.,	10,00
	52,00
Bridgeport, Bap. ch. and soc.	75,18
Milford, do. do. do.	17,06
Meriden, do. do. do.	33,56
per Rev. J. B. Brown, agent of the Board,	419,50
	532,50

New York.

Seneca Bap. Assoc. For Miss. Soc., James McLallen tr., as follows:	
for China Mission,	1,00
" general fund,	91,00
Farmersville Fem. Karen Soc., for Karen Miss.,	16,00
	108,00
Schenectady, Bap. ch. and soc., mon. con., per Rev. Leroy Church,	18,00
Ontario Baptist Association, T. Otley tr., per Rev. Silas Bailey,	126,58
Solomon Reynolds, per Rev. Alfred Bennett,	5,00
Hamilton, a friend, per Rev. Dr. Kendrick,	18,60
Lockport, per Rev. Dr. Maclay,	58,85
	77,45
per Wm. Colgate,	335,03

New Jersey.

Rev. J. Todd, per I. E. James,	2,00
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Cape May, 1st Bap. ch.	15,00
do do., 2d do. do.	30,12
Bridgetown, Bap. ch.	24,53
Mr. Harris's children	,67
Cohansey, Bap. ch., with	
three rings,	40,12
Canton, do. do.	3,73
Salem, do. do.	33,80
Rev. S. C. James	3,00
Pitt Grove, Bap. ch.	16,33
Woodstown, do. do.	18,00
Miss Rebecca A. Griffiths	3,00
Jewelry sold	,50
Two hats sold,	1,00
Haddonfield, Bap. ch.	21,88
Pemberton, in part of sub.	32,84
Vincentown, Bap. ch.	7,00
Mrs. Mary J. Coates	1,00
Marleton, in part of sub.,	12,25
Medford, do. do.	3,42
Moonestown, Bap. ch.	15,23
per Rev. Alfred Bennett,	
agent of the Board.	285,44
Nottingham Square, Bap. ch.,	
for Burman Mission, per Rev.	
B. R. Loxley,	13,00
	298,44

Pennsylvania.

Philadelphia, 11th Bap. ch., per	
L. Knowles, jr., as follows:	
Thomas A. Myers	5,00
David E. Brower	5,00
Mrs. Asaph Terry	5,00
Miss Jane Hanna	3,00
Miss Elizabeth P. Brower	1,00
Miss Elizabeth Behring	1,50
Mrs. Elizabeth Rowland	1,00
Mrs. Margaret Hassall	,50
David Vanneman	2,50
William Yerger	1,00
Charles Beavers	1,00
Peter H. Willett	1,00
George W. Whitaker	3,00
Miss Phoebe Vanneman	5,00
Miss Maria Williams	5,00
Miss Elizabeth Cole	5,00
Collection	4,50
	50,00

West Abington, col. at mission-	
ary meeting	26,54
Bethany, Bap. ch.	17,32
Honesdale, do. do.	15,41
per Rev. Alfred Bennett,	
agent of the Board,	59,77
Blockley, Bap. ch., per James	
Miller,	19,00
Central Union Associa-	
tion, J. Reed tr., as	
follows:	
Willeston, Bap. ch.	9,67
Hatboro', do. do.	11,25
Vincent, do. do.	7,12
Beulah, do. do.	3,00
Frankford, do. do.	5,43
Holmesburg, Sab-	
bath school, as	
follows:	
for tracts in Bur-	
mah,	8,00
" gen. fund,	8,00
	16,00
	52,57
Newton Square, Fem. For.	
Miss. Soc., per D. Al-	
exander,	21,00

Harrisburg, Bap. ch., mon.	
con.,	20,63
do., E. Elder	,50
M. Mowry	1,00
M. Murray	,50
Jane Mowry	5,00
Margaret Kun-	
kle	,50
M. Chapman	,25
C. Dorsey	,50
M. Jones	,50
S. Bear	,06
M. Blackley	,06
C. Wood	,25
J. Clark	,25
S. Gimckle	,35
	9,72
per Rev. Mr. Semple,	30,35
Dover, Bap. ch., per Rev.	
Mr. Semple,	4,83
Lower Providence, Bap.	
ch., per G. McLeod,	5,06
Roxboro', Bap. For. Miss.	
Soc., per Rev. Thomas	
Winter,	31,00
Schuylkill Falls, William	
Simpson	1,00
Easton, Bap. ch., per Rev.	
M. M. Everts,	4,00
Huntington, Rev. T. C.	
Massey	1,00
Mead's Corner, Rev. Jus-	
tin Dewey	1,00
	170,76
French Creek Association, per	
George E. Tucker,	10,00
	290,53

Delaware.

Wilmington, 2d Bap. ch., mon.	
con., per Rev. M. J. Rhees,	26,60

District of Columbia.

Washington, 3d Bap. Juv. Miss.	
Assoc., Obadiah B. Brown, jr.	
sec., for the education of a	
Karen youth to be named	
George Whitfield Samson,	25,00

Virginia.

Virginia Bap. For. Miss. Soc.,	
A. G. Wortham, acting tr.,	
as follows:	
for African Mission,	5,00
" the people under the	
Mountain Chief,	44,56
" general fund,	501,21
" do. do., received	
from Rev. Thos. W.	
Sydnor, agent of	
the Board,	700,05
	1250,82

South Carolina.

Edgefield Baptist Association,	
per Rev. Dr. Johnson,	125,75

Georgia.

Macon, Fem. Miss. Soc., per	
Mrs. Isabella Kendrick, for	
support of a native teacher	
among the Karens,	50,00

Kentucky.

Miss. and Bible Soc. of the	
Bethel Association, Nimrod	
Long tr., per Rev. I. M. Allen,	46,45

Ohio.

Elyria, Lorraine Co., 1st Bap. ch., per G. W. Chapman,	5,00	
Euclid, Bap. ch., mon. con., Rev. Lyman Wilder pastor, per S. Currier,	2,00	
Norwalk, do. do., do. do., Rev. S. B. Webster pastor, per Gould, Kendall & Lincoln,	34,00	
Portage Baptist Association, John E. Jackson tr., as follows :		
Hiram and Troy, Bap. ch.	2,78	
Brimfield, Bap. ch.	4,20	
Streetsboro', Fem. Miss. Soc.	9,50	
do., Bap. ch.	5,47	
Mantui, Mrs. Thomas	,25	
Mrs. E. Garrett	3,00	
S. W. Clark	1,00	
Garrettsville, Bap. ch.	,21	
	26,41	
Grand River Association, per George E. Tucker,	16,75	
	84,16	

Illinois.

Alton city, as follows :		
Bap. ch. and soc., mon. con., S. G. Starr treasurer,	26,00	
Col. after sermon	10,21	
Stephen Griggs	10,00	
Bap. Fem. Karen Soc., Mrs Marsh tr.,	12,50	
Mrs. B. E. Viall, second half-yearly payment for support of a Karen preacher,	15,00	
	73,71	
Upper Alton, as follows :		
Bap. ch. and soc., mon. con., Prof. W. Lev-erett tr.,	3,00	
Col. after sermon	2,56	
Oliver Olcott	10,00	
Rev. H. A. Gardner. gold ring sold,	1,50	
Mrs. Wilder	,25	
Juv. Miss. Soc., Miss W. Freeman tr., for China Mission,	1,13	
Soc. of Enquiry, Shurtleff College, mon. con., J. Benjamin tr.,	2,50	
	20,94	
Woodburn, as follows :		
Col. after sermon	,87	
Jonathan Hucking	,15	
T. B. Holton	,05	
Mrs. E. Rider	,50	
Mrs. Long	,10	
Miss Elizabeth Long	,10	
	1,77	
Brighton, as follows :		
Col. after sermon	,71	
John Clark, for German Mission,	2,00	
J. D. Coombs	2,00	
Heman Griggs	1,00	
A. A. Hilliard	1,00	

Thomas Squire	,25	
J. G. Crandall	,25	
J. W. Crabb	,25	
Thomas Jones	,25	
E. Paris, for Burman Mission,	,25	
Mrs. Nancy Paris	,25	
Mrs. H. F. P. Townes	,50	
Miss A. M. Thomas	,50	
	9,21	
Salem, Otter Co., col. after sermon	4,11	
Cane, as follows :		
Col. after sermon, for Indian Mission,	3,72	
Mrs. Eliza Perry, for do. do.,	,50	
	4,22	
White Hall, Bap. ch. and soc., mon. con.,	,91	
Edwardsville, do. do. do., col. after sermon	,47	
Bethel, as follows :		
Bap. ch.	6,86	
Robert Lemon	,50	
James Neason	,25	
B. F. Lemon	,12	
	7,73	
Bellville, col. after sermon	4,12	
per Rev. B. F. Braybrook, agent of the Board,	—	127,19

Missouri.

St. Louis, as follows :		
T. C. Morrison,	,50	
Mrs. Lorinda Street	2,50	
Miss A. M. Perkins, for Karen schools,	,75	
Miss L. E. Perkins, for do. do.,	,50	
African Bap. ch. and soc., for African Mission,	4,06	
	8,31	
Fefee Creek, as follows :		
Bap. ch. and soc., for German Miss.,	8,32	
Henry Walton	1,00	
Mrs. Rebecca Walton	1,00	
	10,32	
per Rev. B. F. Braybrook, agent of the Board,	—	18,63

Michigan.

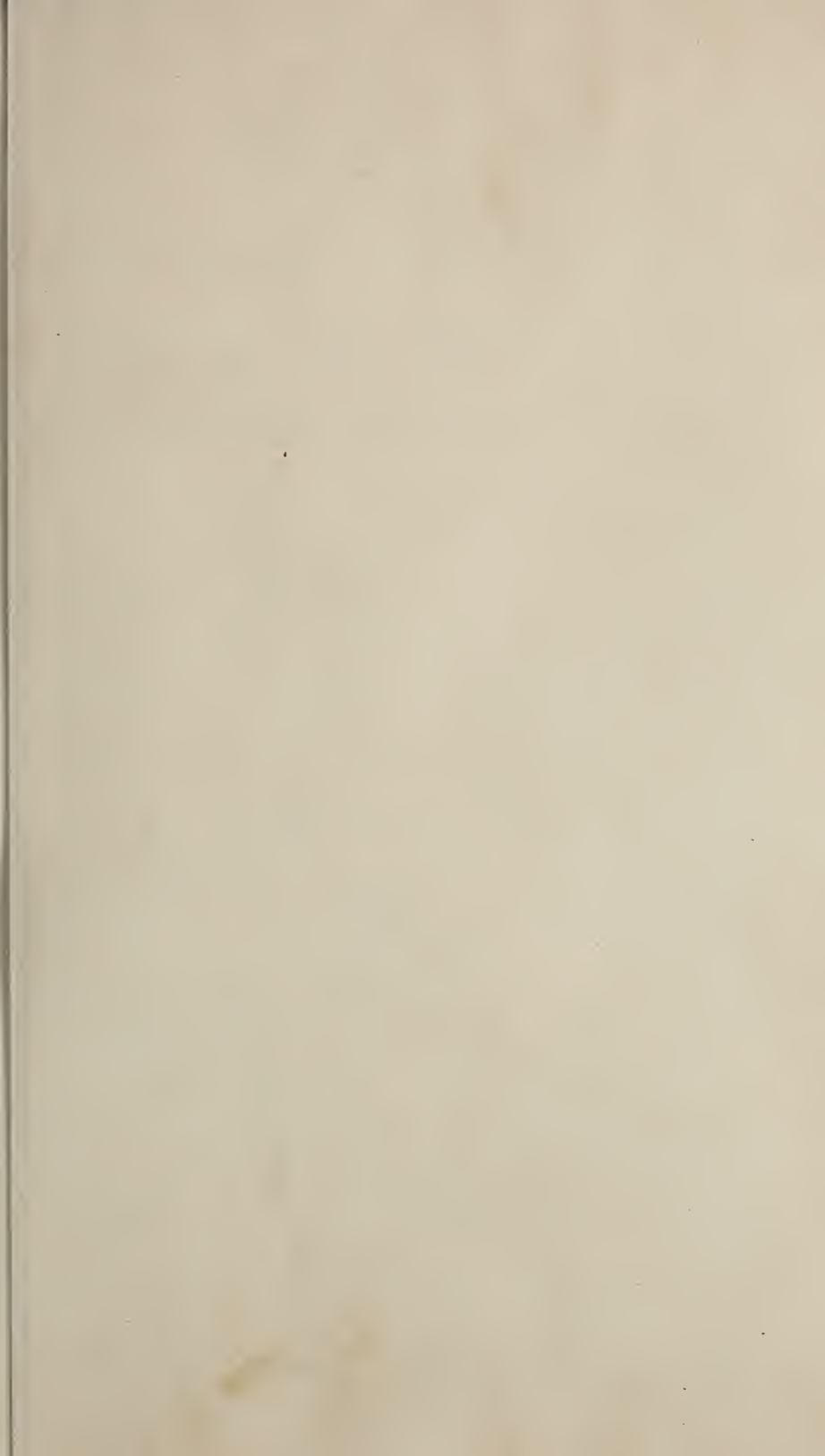
Michigan Baptist Convention, per Rev. L. H. Moore,	22,25
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Legacy.

Russellville, Ky., John L. Norton, deceased, Geo. W. Norton executor, to be appropriated to the China Mission, per Pressley E. Norton,	500,00
Sale of watch	3,50
	5383,73

The Treasurer has also received from the American Tract Society, to aid the China Mission, \$500,00

H. LINCOLN, Treasurer.

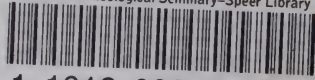


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